4—12. ST. MATTHEW. 69   
   
 > Samaritans enter ye not: 6 but go rather to the ° lost sheep > s¢?Xinzs   
 of the house of Israel. 7 And as ye go preach, saying, i-'~   
 ‘The kingdom of heaven is at hand. 8 Heal the sick, “is tis,   
 cleanse the lepers, raise the dead, cast out devils: freely E324   
 ye have received, freely give. Provide neither gold, acheun.a tr.   
 nor silver, nor brass in your purses, 10 nor scrip for your °% Acer".   
   
   
 journey, neither two coats, neither shoes, nor yet \* staves:   
 for ‘the workman is worthy of his meat. 1 And into "$85 ‘a   
 whatsoever city or town ye shall enter, enquire who in it is   
   
 worthy ; and there abide till ye go thence. 12 And when   
 5 read, a staff. :   
   
 concludes with the last great reward of value, connected by the nor, intro.   
 (ver. 42). In these first 5, 6,— ducing a climax—no gold, nor yet silver,   
 we have the location; in 7, 8, the pur- nor yet brass—in their girdles (so, lite-   
 pose; in 9, 10, the fitting and in rally, Luke x. 4). In the Greek it is,   
 11—14, the manner of proceeding,—of “no gold, nor even silver, even brass.’   
 their mission: ver. 15 concluding with a So again in ver.10. (2) here scrip,   
 Rrophetic denouncement, tending to im- in Mark “no scrip, no bread :” similarly   
 press them with a deep sense of the im- Luke. (8) Clothing—neither two coats:   
 portance of the office to them. so Mark and Luke.—neither shoes; in   
 Samaritans] The Samaritans were Mark expressed by “be shod with san,   
 the Gentile inhabitants of the country dals :” explained in Luke x. by “carry   
 between Juda and Galilee, consisting no shoes,” i.e. second yeta   
 heathens whom Shalmaneser king of As- staff = “save a staff only” They   
 ‘ia brought from Babylon and other were not to procure expressly for this   
 COB. ir religion was a mixture of journey even a staff: they were to take   
 the worship of the true with idolatry with them their usual staff only. The   
 (2 Kings xvii. The Jews had no missing of this explanation has probably   
 dealings with them, John iv.9. They a led to the reading staves both here and   
 pear to have been not so anready ax the in Luke. If it be genuine, it does not   
 ews to receive our and His mission mean two staves; for would ever think   
 (John iv. 89—42: Luke ix. 51 ff., of taking a spare staff? but a staff   
 notes) ;—but ¢his prohibition rest&i on The whole of this prohibition tempo-   
 judicial See Acts xiii. In rary only; for their then journey, no   
 Acts i. the prohibition expressly taken more. See Luke xxii. 35, 10. for   
 off: «Ye shall be witnesses Jerusalem, the workman ...} This is common truth   
 and in all Judea, and in Samaria, and of life—men give one who works for them   
 unto the uttermost of the earth.’ his food and more; here uttered however   
 And in Acts viii. 5, 8, we find the re- by our Lord in its sense, as applied   
 sult. See ch. xv. 21—28. 6. the to the workmen in His vineyard. See   
 lost sheep]. See besides ch. ix. 36: 1 Cor. ix. 13, 2 Cor. xi. 8 John 8.   
 John x. 16. 7.) This announcement It is (as remarks, vol. p. 352, ed.   
 shews the preparatory nature of this &@ gross and foolish bondage to   
 apostolic mission. Compare, as shewing the letter, to imagine that ministers of   
 the of their ultimate to con; tions, or even missionaries   
 the world, Col. 26—28. 8. freely, the heathen, this day are bound by the   
 &c.] See Acts viii. 9. Pro- literal sense of our Lord’s commands in   
 vide neither ...] All the following this Pessage Bat we must not therefore   
 depend on this verb, it is by imagine that they are not bound by the   
 the parallel in Mark and Luke. spirit of them. is literal mission   
 They were to make no preparations for was but a foreshadowing oy ia sits   
 the journey, but to it in dependence subsequent sending out of the mini   
 on Him who sent them, just as they neni world, which ought therefore in   
 were. This forbidden provision would be irit every where to be conformed to   
 of three kinds Money: in Mark (vi. tl rules. 11. worthy] Inclined to   
 (literally) in Luke (ix.5) receive you and your message,— worth:   
 here all three current in order that you should become his guest. Suc